

The Lutheran Witness

MARCH 10, 1959



*I walk with Jesus all the way.
His guidance never fails me;
Within His wounds I find a stay
When Satan's power assails me.*

The Lutheran Witness

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The Lutheran Witness

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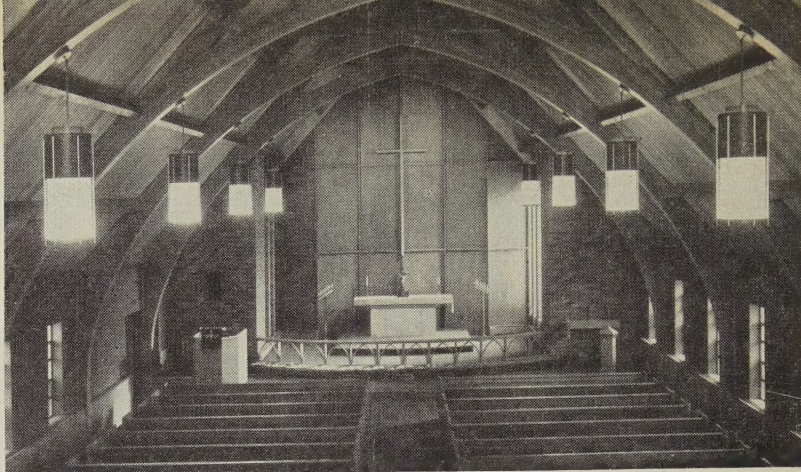
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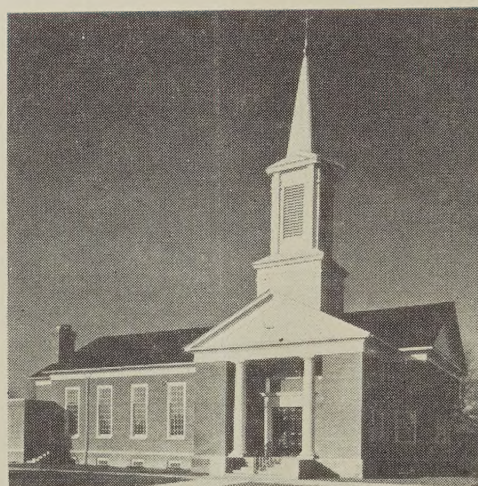
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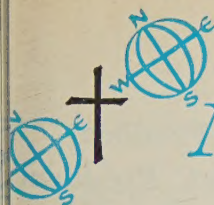
Faith Congregation, Minneapolis, Minn., last fall dedicated its new church, "an example of contemporary architecture," according to publicity chairman A. G. Urseth.



St. Mark's Church, Youngstown, Ohio, dedicated early last year (see cover), "is pure Western Reserve Colonial architecture throughout," writes Pastor G. W. Meyer.



St. Paul's Church, Niles, Mich., invited a former pastor, Associate Editor O. E. Sohn, to preach for dedicatory services in December 1958.



News of the Church in the World

Administrative Changes, Biennial Conventions Recommended by Synodical Survey Commission

Better planning of synodical activities and finances and closer administrative control in all areas of Synod's work summarize the aims of the Synodical Survey Commission, which recently completed its recommendations to the 69 convention of the Missouri Synod.

The official report comes after two years of careful study by the Commission, created in 1956 to review Synod's organizational structure and operational procedures and to seek ways by which the church body's objectives could be achieved with greater effectiveness, efficiency, and economy.

To enable Synod to get more work done for every dollar contributed and help avoid duplications of effort and materials, the Commission's recommendations hope to achieve:

Better planning of synodical activities and finances, not merely in the individual agencies and departments but especially between and among them, so that the various parts of the total synodical program will be balanced, coordinated, and integrated and will be kept within the limits of available manpower;

Better budget preparation, so that the cost expectations of Synod's annual programs will be based on realistic income estimates and the income of Synod will be used to accomplish maximum results; and

Closer administrative control in all areas of synodical work.

Major proposals of the Commission include the organization of synodical agencies and departments into three divisions, with 11 divisional groups, the establishment of the office of Executive Director, and the creation of a Council of Administrators.

Synodical agencies and departments would be grouped under Operating, Service, and Administrative Divisions.

The five *Operating Divisions* are: World Missions, North American Missions, Special Ministries, Higher Education, and Communications and Public Relations.

Service Divisions include Parish Services (Parish Education, Stewardship,

Evangelism, Youth Work), Social Action, and Church Literature.

The three *Administrative Divisions* are: Staff Services, Finance (Treasurer, Church Extension, Support and Pensions), and Controllorship.

Each of these 11 Divisions would be headed by a Divisional Chairman to be named from one of the departments of the Division.

Through the office of *Executive Director* the necessary relationship between the departments and the Board of Directors would be established. The Executive Director would be the executive officer of the Board of Directors and chairman of the Council of Administrators. He would promote efficiency, economy, and co-ordination of departments.

Members of the Council of Administrators would be the President and the First Vice-President of Synod, the Executive Director, the chairmen of World Missions, North American Missions, Higher Education, Communications and Public Relations, Parish Services, Social Action, and Church Literature, the Treasurer of Synod, and the Controller of Synod.

The following duties are contemplated for the Council of Administrators:

To assemble, interpret, and, after review and approval by the Board of Directors, distribute among the divisions and departments long-range forecasts of: synodical growth; synodical income, disbursements, and fixed investments; mission opportunities; needs for pastors, teachers, and other workers and the consequent developmental requirements of synodical educational institutions; other auxiliary and service activities; headquarters staff requirements; and

To prepare and to submit to the Board of Directors the budgets of Synod.

A Research Department would be set up to prepare long-range and short-range estimates of synodical growth, income, and fiscal needs; to study the

utilization in Synod of pastoral, teaching, administrative, and other personnel and to prepare periodic estimates of the future needs of such personnel; to study the social, economic, and political environment of Synod and to estimate the impact of change in this environment upon Synod.

A Nominations Committee, as recommended by the Commission, would assist in the appointment of all administrative personnel of Synod by securing job analyses of the positions and soliciting names and qualifications of individuals suited for these positions.

Also proposed is the transfer of responsibility for Latin-American missions, and any other missions outside continental United States and Canada, from the Board for North American Missions to the Board for World Missions.

The Commission further recommends that after 1962 the *conventions of Synod be held every two years*. Considerations which led to their proposal were the growth of Synod, the scope and complexity of its expanding activities, the desirability of securing as wide a participation in its affairs as possible, and the urgency of effective and efficient synodical government and management within a sustained framework of a truly democratic process.

The delegates at the San Francisco convention will have ample opportunity to discuss the findings and recommendations of the Commission, to reject or adopt them in whole or in part, or to implement them gradually with further study and changes to be recommended during the next triennium.

Many details in the complete report are omitted here which will be found in *Reports and Memorials* for the San Francisco convention.

Members of the Synodical Survey Commission are: First Vice-President A. H. Grumm, chairman; Rev. Carl Schuette, secretary; Profs. A. G. Huegli, Robert V. Schnabel; Revs. A. E. Behrend, Herbert Berner, C. A. Eberhard, Paul Koenig; Messrs. John C. Baur, Milton Carpenter, Harold J. Dunkelman, E. A. Heiden, Walter Koch, Fred C. Rutz, and Prof. Walter F. Gast, research director.



Officers of Metropolitan Inner-City Church Association (l.—r.): Rev. Erwin E. Prange, chairman; Rev. Theodore Thormahlen, vice-chairman; Rev. Samuel L. Hoard, secretary-treasurer.

"Minister to Procession" In Inner-City Churches

Because of the short life expectancy of sociological and economic patterns "we find ourselves ministering to a procession," said Rev. Erwin E. Prange, Brooklyn, N. Y., after a recent meeting of the Metropolitan Inner-City Church Association (Missouri Synod), of which he is chairman.

The association, organized in May 1958, held its third meeting in New York. Some 50 churches in the metropolitan New York-New Jersey area belong to the group.

Purpose of the association, Rev. Prange states, is "to analyze and discuss special problems confronting the urban church, brought about by rapid population shifts, and to approach the solution to these problems on a group basis rather than as isolated pastors and congregations.

"In the foreseeable future," he added, "we are going to have to live with a sociological structure which is extremely unstable in terms of the past. It is safe to say that the life expectancy of any one sociological and economic pattern will probably not exceed thirty years at most.

"As a result we find ourselves ministering to a procession," he said, and it is "necessary for the church to think of itself as a body instead of a corporation of isolated congregations."

Church-Related Schools Get Student-Loan Funds

A large number of church-related colleges and a score of theological seminaries are included in the more than 1,200 institutions of higher learning that will receive help from the Government-sponsored student-loan fund established under Title II of the National Defense Education Act of 1958.

Every \$9.00 advanced by the Federal Government must be matched by \$1.00 of the institution's own funds.

Among Lutheran seminaries granted Government funds to establish student-loan programs are Bethany Theological Seminary, Mankato, Minn., and Augsburg College and Theological Seminary, Minneapolis.

A large number of Roman Catholic colleges that train seminarians received loan-fund grants, but no Catholic seminaries as such.

The initial grants exhausted the \$6,000,000 appropriated by Congress for the present fiscal year. President Eisenhower's budget, however, requests \$24,000,000 for this program.

Lutheran Center Serves Tuskegee Institute

Across from one of the gates of famed Tuskegee Institute, Tuskegee, Ala., is the Tuskegee Lutheran Center, which serves both students and people of the community.

The center is located in a renovated brick store originally built in the days of Booker T. Washington, founder in 1881 of the coeducational institution and its principal until his death in 1915.

Pastor of the group is Rev. David W. Friedrichs, campus pastor at Alabama Polytechnic Institute, Auburn.

The photo was taken when most students were gone for the summer. The occasion was the confirmation of Gloria Steen Wynne, second from left in back row, a June graduate and first fruit of the Lutheran ministry at Tuskegee.

Formation of a Gamma Delta chapter for Tuskegee Institute students is being considered.

ALC Vice-President Elected NLC President

Dr. Norman A. Menter of Berkley, Mich., first vice-president of the American Lutheran Church, was elected president of the National Lutheran Council at its Milwaukee meeting.

He succeeds Dr. F. Eppling Reina of New York, secretary of the United Lutheran Church in America.

For the first time in its history the council named a layman as secretary. He is Harold Le Vander of Saint Paul, Minn., a member of the Augustana Lutheran Church.

Buy Site Near Detroit For Synodical Campus

A 158.8-acre tract of land in the Detroit, Mich., area has been purchased by Synod for possible use as a site for a new college, it was announced recently by the Board of Directors.

Acquisition of "potential sites suitable for campuses if and when . . . studies . . . indicate the advisability of such acquisitions for reasons of economy" was authorized by Synod in 1956.

Final determination of the development of a new synodical school in the area and the nature, scope, and capacity of the school will be major items for consideration by the San Francisco convention.

Payment for the \$635,000 property will extend over a period of years.

If the convention should fail to approve a synodical institution in the area, it was pointed out by Dr. Walter F. Wolbrecht, the property could be sold advantageously.

Impetus for making the purchase came from the Michigan District in cooperation with the Central and the English District.



Lutheran group at Tuskegee, Ala.



Board of Directors Faces Dilemma

Synod's Board of Directors, charged with balancing the budget, faces a dilemma. Shall the Board cut back the 1959 budget as it did last year?

Synodical receipts for 1959, the Stewardship Department reports, on the basis of congregational pledges will approximate \$15,700,000. Synod's budget calls for \$16,500,000. Thus an \$800,000 deficit is foreshadowed.

The Board does not want to reduce the mission spending budgets. "We've been sending out ten new missionaries a year to foreign countries. The 1958 and 1959 budgets allow only five," says Dr. Herman H. Koppelman, Acting Executive Secretary of the Board for Foreign Missions.

Executive Secretary Hillmer reminded the Board that the last ten years we had annually opened an average of 103 new missions. Last year it was 97, although the St. Paul convention instructed the department to aim for 135. The 1959 budget will probably not allow for more than 90.

Faced with this dilemma, the Board of Directors instructed Synod's President to write to every pastor in Synod—

- 1) informing him of the situation;
- 2) requesting him to share it with all members and to encourage each to do his "fair share" for missions; and
- 3) suggesting that each pastor, with the consent of the board of elders, forward to Synod the names of members who could contribute \$25—\$500 or more, over and above their regular contributions.

A letter from a lay member of the Board will be sent to each of these persons, informing him of the situation and inviting his contributions.

If this effort produces little or no results, the Board's only alternative will again be to cut all departments.

Negroes in Schools of Missouri Synod

Negro pupils number 1,608 in the 1,400 elementary schools maintained by Missouri Synod congregations, a recent survey by the Board for Parish Education has revealed.

The Atlantic District, which comprises much of New York State and New England, has the highest Negro enrollment, 254. The Southeastern District has 199 Negro pupils in its schools.

Other Districts report Negro enrollments as follows: Western, 220; Central, 218; Michigan and Northern Illinois, 182 each.

Lutheran Colleges Cited For Integration Practices

Lutheran colleges and seminaries in the U. S. and Canada reflect "a wholesome and agreeable atmosphere" in race relations, according to results of a survey presented at the 41st annual meeting of the National Lutheran Council.

The report showed that since 1950 nearly 500 students of ten "minority" cultures or races have spent 1,526 academic years on Lutheran campuses.

Jewish students accounted for 569 academic years; Negroes for 501; Mexican Americans, 55; Indian Americans, 54; Japanese and Chinese, 48 each; other Orientals, 122; Puerto Ricans, 37, and others of marked cultural and racial differences, 92.

The survey was conducted by the NLC Division of American Missions and the Lutheran Human Relations Association of America.

United Lutherans Report Record Receipts for 1958

Record receipts of nearly \$11½ million for 1958 were reported by the United Lutheran Church in America, an increase of more than 55 per cent over 1957.

The target goal for 1958 was \$15,000,000, which represented a "double apportionment" marking the church's 40th anniversary. Receipts were 76 per cent of the goal.

However, the failure to meet the \$15-million budget meant that the eral major obligations and a series of church "must postpone action on seven ventures," said Dr. Henry Endress, ULCA stewardship secretary.

Grace Church, St. Louis, Again Hit by Tornado

Grace Lutheran Church, St. Louis, on Feb. 10 again felt the lash of a tornado which followed much the same swath cut by a 1927 twister.

The 20×30-foot stained-glass balcony window, wooden framework and all, along with seven pews and the heavy balcony railing, were blown into the nave, demolishing a number of pews. Four other large stained-glass windows were ruined.

Large areas of the roof were laid bare of shingles, with resulting water damage to the interior. Guttering and flashing were blown off, and exterior stone trim was torn loose.

Total loss, including numerous other windows, was estimated at more than \$30,000, which was fully covered by insurance, Pastor Gerhard E. Nitz reports.

At the parsonage a block away six windows were blown in, shingles ripped off, and two chimneys twisted out of shape.

Bethlehem Lutheran Church, also on the north side, was damaged somewhat less, according to Pastor Lorenz E. Eifert. The 110-mile-an-hour wind knocked off a cornice and did other minor damage.

Except for cuts from flying glass, no injuries or deaths were reported among members of Lutheran churches. The tornado claimed 21 lives, caused injury to about 300 persons, affected some 4,000 more, and inflicted property damage of more than \$12 million.

Grace Church after tornado





"Holding brush between her teeth"

Polio Patient Becomes Accomplished Painter

Irene Ridgeway, 47, a postpolio patient at Rancho Los Amigos, Downey, Calif., is unable to use hands or feet. She spent two years in an iron lung and still sleeps in a chest respirator.

Yet she is an accomplished artist and spends several hours every morning preparing sketches for Christmas cards and note paper. Holding pencil or brush between her teeth, she manipulates it with tongue and lips and by moving her head.

Irene took up art as a physical-ther-

apy measure without previous experience or study. After having some of her early designs printed, she sold a few to employees at Rancho Los Amigos and to friends. Soon others asked for them, and a flourishing business developed. Volunteers helped with the many details involved. In 1957 she sold 70,000 cards.

Soon she hopes to leave Rancho Los Amigos and resume the financial independence she had as a secretary before she was stricken ten years ago.

Irene has repeatedly appeared on television programs. Requests for information concerning her cards and note paper have come from all parts of the nation.

Irene is a faithful member of our Lutheran group of some 100 communicant members at this large hospital for the chronically ill, where Chaplain Edward J. Brott ministers to the patients. — *Southern California Edition*.

Methodists Lead Among State Governors

Twelve of the nation's 49 state governors are Methodists, according to a recent survey.

Eight governors are Baptists; eight, Roman Catholics; seven, Lutherans; five, Presbyterians; three, Episcopalians; two, Congregationalists. One is Jewish, one is a Mormon, and two have no permanent affiliation.

The following governors are Lutherans: Clinton A. Clauson of Maine; Clinton B. Kopp of Minnesota; J. Hugo Aronson, Montana; John E. Davis of North Dakota; Ernest F. Holling of South Carolina; Ralph Herseth, South Dakota; and J. Lindsay Almond, Virginia.

Germany Still Lacks Sufficient Clergy

The number of Protestant clergymen in Germany "is largely insufficient with no prospect for any substantial increase in the near future, an official of the Church of Hannover reports.

Writing in *Evangelische Welt*, official church paper of the Evangelical Church in Germany (EKID), Dr. Paul Zieger said statistics issued recently by the body disclosed that Evangelical pastors throughout the country each serve an average of 2,256 parishioners.

In urban regions, he noted, the ratio was one pastor to 4,000 members, and in rural areas one to 1,500.

"This means," Dr. Zieger pointed out, "that particularly regional churches comprising many cities are pitifully understaffed, since a pastor is hardly able to maintain the necessary personal touch" in a 2,000-member parish.

While the EKID, according to statistics, is served by 13,046 parish ministers, more than 3,000 parsonages are vacant or filled only provisionally.



Christian Symbols

When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss
And pour contempt on all my pride.

GOD THE SON

Isaac Watts could hardly have foreseen that in this hymn he had painted a deathless picture of Christianity's greatest symbol — the cross. Strange that not until about the fourth century did the cross become a recognized Christian symbol.

It is understandable that the ancient world, which knew the cross as the cruel killer of criminals, should shy away from its use as a symbol for the dearest and best.

The first and almost universal symbol for Christ was the Greek word for fish — I-CH-TH-U-S. The let-

ters of this word formed the beautiful creedal acrostic, "Jesus Christ, God's Son, our Savior." This was the sign on ancient tombs, on the rings of pious Christians, and in carvings on building cornerstones and over doorways.

As our Lord became known and accepted throughout the ancient world, other symbols came into use — IHC XPC (as illustrated), or IHC, XP, or combinations like IC XC NIKA. This last is found in combination with the first known use of the cross as a symbol on a tomb altar in Ephesus about A.D. 310. What a happy thought for that artist who could make IC XC NIKA a part of his confession, "Jesus Christ conquers." And so today Jesus Christ conquers sin, death, and the devil.

There are other symbols for God the Son — the Messianic Rose, the Candlestick (for He is the Light of the world and the fulfillment of prophecy), the Vine and the Branches, the Alpha and Omega, the Lamb with the banner of victory, the Good Shepherd, and many others symbolizing love, sacrifice, and truth.

Luther's full understanding of all these symbols and their extension into living faith gave us his immortal explanation of the Second Article of the Apostles' Creed, which should be part of our devotions of every day, at least in Lent. No wonder they call the creeds the symbols of the Church! How blessed are we to know and understand this and by the grace of God to live a godly life according to them.

ADALBERT R. KRETZMANN



We Did . . . and We Didn't

Our 1958 support of Kingdom work through Synod presents a picture which is a blending of the bitter and the sweet . . . of light and shadow . . . of what was done and what might have been done . . . of concern and lack of concern . . . of going forward and marking time.

WE DID

Faith is never surprised at progress in Kingdom work. It takes God at His word. *WE DID make progress in 1958.* Our people did give \$2,105,182 more toward Kingdom building through Synod in 1958 than they did in 1957. This is the highest increase in dollars given through our people through the *budgetary process* of Synod in any year of our Kingdom history except in 1956, the first year of Our Venture of Faith.

WE DID pay all expenses incurred through our Kingdom program during 1958. This is the first time we have done so since 1951. While our program for 1958 had to be pared down from \$16,000,000 to \$14,730,000, we may well count our record an accomplishment. It appears there will be a small balance which, at the discretion of the Board of Directors of Synod, may be applied against our accumulated budgetary debt of about \$1,500,000 or be used to live up our 1959 program.

WE DID. . . . About 40 per cent of our congregations gave beyond their minimum responsible share of \$10.70 per communicant. Some gave \$30, \$40, \$50, and more per member. They met the challenge of the fall budget effort. While a number of others did not fully reach the goal, they doubled their offerings for the world program of our church. Many did so in spite of heavy cuts for local building programs and/or a sizable unemployment among their members over an extended period of time.

WE DID open 97 new mission stations in North America last year. While the annual average for the past decade is 103 new missions, we did raise His standard at many new corners and

crossroads. At the same time we entered two new countries — Ghana and Korea — and Okinawa, a territory of Japan.

Bless the Lord . . . and FORGET NOT ALL HIS BENEFITS, Ps. 103:2. Yes, we tasted of the sweet in 1958!

WE DIDN'T

Let's also admit that as a church we did not do what we originally set out to do in 1958.

WE DID NOT reach \$16,000,000. We fell \$1,201,137 short. *If we had given 85 cents more* on an average per member, our goal would have been met.

WE DID NOT reduce our debt of \$1,500,000 by \$500,000 or more, as we had set out to do. As a result the shadow of that debt will have its effect on our 1959 program. How can we really go ahead when we are so far behind? We had hoped to decrease interest payments substantially in 1959 and thus to release more funds for actual Kingdom work.

WE DID NOT restore the damaging cutbacks in program last year. We will have to carry most of them with us into 1959. That spells nothing less than almost two years of holding back when the Lord obviously means for us to go forward.

WE DID NOT, at least the majority of our congregations, listen too sympathetically to the pleas of our missionaries last year who in many cases were "boxed out" from doing all they might have done. Too many congregations did not join wholeheartedly in the fall budget effort. Those that did, "beckoned unto their partners" (Luke 5:7) because they believed all of us were neck-deep in this thing together, but their brethren "let them down."

WE DID NOT start early enough to meet the Lord's call for world service in 1958. During the first eight months of the year we fell \$3,023,368 behind the pace. To reach the full goal of \$16,000,000 during the last four months it was necessary to pick up that \$3,023,368 plus an additional \$5,333,332 due in those four months. Too many congregations treat Synod as "outside purposes," as secondary to their own program, as something apart from themselves rather than a part of themselves. As a result they pay all of their local bills first, borrowing if they must to do so, and let their very own program through Synod be satisfied with what they can "scrape together." They forget that their missionary in New Guinea is as much their responsibility as is their own pastor.

1959 — WE DIDN'T . . . and WE DID

When 1959 comes to a close, may all our congregations be able to sum up their participation in their great Kingdom program through Synod as follows:

WE DID NOT expect our partners, our sister congregations, to assume at least the minimum needed to do our joint Kingdom program through Synod and, in addition, to make up for what we failed to give.

WE DID NOT wait until the latter part of the year to send in the major portion of our offerings to Synod, thus endangering the total program of our church body and embarrassing it by borrowing funds needed badly elsewhere. When it became necessary, we borrowed the money needed, even as we did for our local expenses. We were determined that our world program for Christ should continue its pace unhindered.

WE DID NOT excuse ourselves from fulfilling our world responsibility by pleading heavy local expenses for building debts or other unusual expenses. We recognized that many of our sister congregations in like circumstances did not plead this as a way out.

WE DID NOT expect our church body to put on a special effort to meet its basic needs, but we were able to meet our problems in our own way.

As a Result

WE DID play the part of a good partner in fully providing for ourselves and our sister congregations the services we jointly must depend on to function effectively in our local parish and in all the world.

WE DID help our beloved church body meet the basic needs which we had instructed it to give us and our sister congregations as included in its budget of \$16,500,000.

WE DID, at least in a measure, fulfill our responsibility to a world so sorely in need of Christ and His saving power.

WE DID, in 1959, release the brakes which held our own program through Synod in check for almost two years. At least in 1960 our church can go ahead once more.

WE DID help set the stage for doing more and greater things in the years ahead for Him whom we all love more dearly than life itself.

"Amen, Amen, that is, yea, yea, it shall be so." J. E. HERRMANN

Statement on the ANTICHRIST

Adopted by Joint Committees of the Synodical Conference Oct. 15, 1958

In the Lutheran Confessions the Lutheran Church expresses her doctrinal convictions as drawn from the Scriptures. The Lutheran Reformation is first and foremost a re-affirmation of the Gospel, or the justification of the sinner by the free grace of God for Christ's sake, received by faith alone without works. From this perspective the Lutheran Confessions evaluate and judge the religious scene, including the teachings and practices of the Roman Church. With great earnestness they call attention to the papal system as a perversion of the very core of the Gospel of the grace of God. This position has been an integral part of the Confessions of the Lutheran Church from the beginning.

To determine the relevance of this position for our day, we must ask: Is the Gospel of the free grace of God still the doctrine by which the Church stands or falls? Has the Church of Rome changed its doctrinal position? It must be said that this church still emphasizes works, merits, and rewards in the doctrine of man's salvation. It must be stated, furthermore, that within the past century the Church of Rome has decreed as dogmas that must be believed: The Immaculate Conception of the Virgin Mary (1854), the Bodily Assumption of the Virgin Mary (1950), and the Infallibility of the Pope when he speaks as teacher of the Church (1870). In addition, 1954 was the so-called Marian Year, dedicated to the adoration of the Virgin.

In the light of these developments the judgment of the Lutheran Confessions regarding the antichristian character of the papal system would seem to be still valid and intensely relevant for our own time.

I

Scripture speaks of many forces and powers which are actively hostile to Christ and His church and uses the term "antichrist" with reference to some of them.

Dan. 11:36-38; Matt. 24:22-25; 1 Tim. 4:1-3; 2 Tim. 3:1-9, 13; 1 John 2:18-22 — compare the whole passage, 18-23; 1 John 4:1-6; 2 John 7; 2 Thess. 2:1-12, compare also 13-17.

These and similar passages reveal to the church that antichristian forces will appear in various recurrent forms until the end of time.

II

Scripture, however, speaks also of a particular personal embodiment of the antichristian power in which the iniquity of false teaching finds its climax, 2 Thess. 2:1-12:

Now we beseech you, brethren, by the coming of our Lord Jesus Christ and by our gathering together unto Him,

That ye be not soon shaken in mind, or be troubled, neither by spirit nor by word nor by letter as from us, as that the Day of Christ is at hand.

Let no man deceive you by any means; for that Day shall not come except there come a falling away first and that man of sin be revealed, the son of perdition,

Who opposeth and exalteth himself above all that is called God, or that is worshiped, so that he as God sitteth in the temple of God, showing himself that he is God.

Remember ye not that when I was yet with you I told you these things?

And now ye know what withholdeth that he might be revealed in his time.

For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way.

And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth and shall destroy with the brightness of His coming,

Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

And with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved.

And for this cause God shall send them strong delusion, that they should believe a lie,

That they all might be damned who believed not the truth but had pleasure in unrighteousness.

It is with this aspect of the antichristian power that the Lutheran Confessions deal under the term "Antichrist" and we in a reaffirmation of the Lutheran faith are so using the term.

Passages from the Lutheran Confessions dealing with the subject of the Antichrist:

Apology XV 18, 19

And what need is there of words on a subject so manifest? If the adversaries defend these human services as meriting justification, grace, and the remission of sins, they simply establish the kingdom of Antichrist. For the kingdom of Antichrist is a new service of God, devised by human authority rejecting Christ, just as the kingdom of Mahomet has services and works

through which it wishes to be justified before God; nor does it hold that man are gratuitously justified before God by faith, for Christ's sake.

Thus the papacy also will be a power of the kingdom of Antichrist if it thus defends human services as justifying. For the honor is taken away from Christ when they teach that we are not justified gratuitously by faith, for Christ's sake, but by such services; especially when they teach that such services are not only useful for justification but also necessary, as they hold above Art. VII, where they condemn us for saying that unto true unity of the church it is not necessary that rites instituted by men should everywhere be alike.

Daniel 11:38 indicates that new human services will be the very form and constitution of the kingdom of Antichrist. For he says thus: *But in his estate shall he honor the god of forces and a god whom his fathers knew not; shall he honor with gold and silver and precious stones.*

Apology XXIV 97, 98

Carnal men cannot endure that alone to the sacrifice of Christ the honor be ascribed that it is a propitiation, because they do not understand the righteousness of faith but ascribe equal honor to the rest of the services and sacrifices.

Just as, therefore, in Judah among the godless priests a false opinion concerning sacrifices inhered; just as in Israel Baalitic services continued, and nevertheless a church of God was there which disapproved of godless services; so Baalitic worship inheres in the domain of the pope, namely, the abuse of the mass, which they apply that by it they may merit for the unrighteous the remission of guilt and punishment. [And yet, as God still kept His church, i. e., some saints, in Israel and Judah, so God still preserved His church, i. e., some saints, under the papacy, so that the Christian church has not entirely perished.] And it seems that this Baalitic worship will endure as long as the reign of the pope, until Christ will come to judge and by the glory of His advent destroy the reign of Antichrist.

Smalcald Articles II ii 25

The invocation of saints is also one of the abuses of Antichrist conflicting with the chief article and destroys the knowledge of Christ. Neither is it commanded nor counseled nor has it any example [or testimony] in Scripture, and even

though it were a precious thing, as it is not [while, on the contrary, it is a most harmful thing], in Christ we have everything a thousandfold better [and surer, so that we are not in need of calling upon the saints].

Smalcald Articles II iv 10—14

This teaching shows forcefully that the pope is the very Antichrist, who has exalted himself above and opposed himself against Christ, because he will not permit Christians to be saved without his power, which, nevertheless, is nothing and is neither ordained nor commanded by God.

This is, properly speaking, to exalt himself above all that is called God, as Paul says, 2 Thess. 2:4. Even the Turks or the Tartars, great enemies of Christians as they are, do not do this, but they allow whoever wishes to believe in Christ, and take bodily tribute and obedience from Christians.

The pope, however, prohibits this faith, saying that to be saved a person must obey him. This we are unwilling to do, even though on this account we must die in God's name.

This all proceeds from the fact that the pope has wished to be called the supreme head of the Christian church by divine right. Accordingly he had to make himself equal and superior to Christ and had to cause himself to be proclaimed the head and then the lord of the church and finally of the whole world and simply God on earth, until he has dared to issue commands even to the angels in heaven.

And when we distinguish the pope's teaching from, or measure and hold it against, Holy Scripture, it is found [it appears plainly] that the pope's teaching, where it is best, has been taken from the imperial and heathen law and threats of political matters and decisions of rights, as the decretals show; furthermore, it teaches of ceremonies concerning churches, garments, food, persons, and [similar] puerile, theatrical, and comical things without measure, but in all these things nothing at all of Christ, faith, and the commandments of God. Lastly, it is nothing else than the devil himself, because above and against God he urges [and disseminates] his [papal] falsehoods concerning masses, purgatory, the monastic life, one's own works and [fictitious] divine worship for this is the very papacy [upon each of which the papacy is altogether founded and is standing]), and condemnations, murders, and tortures all Christians who do not exalt and honor these abominations [of the pope] above all things.

Therefore, just as little as we can worship the devil himself as Lord and God, we can endure his apostle, the pope, or Antichrist, in his rule as head or lord. For to lie and to kill and to destroy body and soul eternally, that is wherein his papal government really consists, as I have very clearly shown in many books.

NOTE: The fact that this statement is the first to appear after the statement on Scripture issued by the joint committees of the synods of the Synodical Conference is not to be taken as an indication that this topic was deemed either the most important or the most sharply controversial among those assigned to the committees for study. The committees deemed it desirable (a) to begin by seeking to establish a common approach to Scripture and the problems of the interpretation of Scripture; and (b) to test the agreement reached on Scripture and its interpretation by means of a common fresh approach to one of the topics under controversy. Since the topic of the Antichrist is a relatively limited one, it was chosen as the hermeneutical test case, and the statement on the Antichrist therefore naturally follows that on Scripture.

Like the "Statement on Scripture," published in a previous issue of the LUTHERAN WITNESS (Feb. 24, 1959), this document "is to be submitted to the member synods for final action." The wording of this statement need not be regarded as final and unalterable. The resolution of the Synodical Conference adopting the statement makes provision for a thorough review by the members of the constituent synods. It is, therefore, the hope of the committee which has formulated this document that it be studied by individuals, congregations, and conferences, and that suggested improvements be sent to the officials of our church. — HERBERT J. A. BOUMAN, *Secretary*.

Compare also Formula of Concord, Thorough Declaration X 20.

Tractate 39—41

Now, it is manifest that the Roman pontiffs, with their adherents, defend [and practice] godless doctrines and godless services. And the marks [all the vices] of Antichrist plainly agree with the kingdom of the pope and his adherents. For Paul, 2 Epistle 2:3, in describing to the Thessalonians Antichrist, calls him *an adversary of Christ, who opposeth and exalteth himself above all that is called God or that is worshiped, so that he as God sitteth in the temple of God*. He speaks therefore of one ruling in the church, not of heathen kings, and he calls this one the adversary of Christ, because he will devise doctrine conflicting with the Gospel and will assume to himself divine authority.

Moreover, it is manifest, in the first place, that the pope rules in the church and by the pretext of ecclesiastical authority and of the ministry has established for himself this kingdom. For he assigns as a pretext these words: *I will give to thee the keys*.

Secondly, the doctrine of the pope conflicts in many ways with the Gospel, and [thirdly] the pope assumes to himself divine authority in a threefold manner. First, because he takes to himself the right to change the doctrine of Christ and services instituted by God and wants his own doctrine and his own services to be observed as divine; secondly, because he takes to himself the power not only of binding and loosing in this life but also the jurisdiction over souls after this life; thirdly, because the pope does not want to be judged by the church or by anyone and puts his own authority ahead of the decision of councils and the entire church. But to be unwilling to be judged by the church or by anyone is to make oneself God.

Lastly, these errors so horrible, and this impiety, he defends with the greatest cruelty and puts to death those dissenting.

This being the case, all Christians ought to beware of becoming partakers of the godless doctrine, blasphemies, and unjust cruelty of the pope.

On this account they ought to desert and execrate the pope with his adherents as the kingdom of Antichrist; just as Christ has commanded, Matt. 7:15: *Beware of false prophets*. And Paul commands that godless teachers should be avoided and execrated as cursed, Gal. 1:8; Titus 3:10. And 2 Cor. 6:14 he says: *Be ye not unequally yoked together with unbelievers; for what communion hath light with darkness?*

Tractate 57

Therefore, even though the bishop of Rome had the primacy by divine right, yet since he defends godless services and doctrine conflicting with the Gospel, obedience is not due him; yea, it is necessary to resist him as Antichrist. The errors of the pope are manifest and not trifling.

III

This passage (2 Thess. 2:1-12) promises that God will reveal the "man of sin" and states the tokens, or marks, by means of which God will reveal him to the eyes of faith.

Among these marks are:

1. He "as God sitteth in the temple of God, showing himself that he is God" (2 Thess. 2:4). He is a religious power demanding religious allegiance, usurping authority in the church, and tyrannizing Christian consciences. (Compare Smalcald Articles II iv 10—14, as quoted above)
2. He is an embodiment of satanic power. This is manifested —
 - a) in the fact that he appears as the one "who opposeth and exalteth himself above all that is called God" (2 Thess. 2:4); he is God's adversary;
 - b) and in the fact that his opposition to God is an opposition of disguise and deceit. He opposes God by usurping the place and name of God (2 Thess. 2:4). The satanic appears, characteristically, in

(Continued on page 21)

WITNESS COMMENT

Unsinkable!

"Unsinkable!" they said again. Nine-compartment hull, with extra-heavy plating. Bow and stern armored against ice. Propeller guarded by ice-cutting fins. The latest navigation devices, including radar and sonar.

But returning from her maiden voyage, the Danish ship *Hedtoft* struck an iceberg. Four hours and five minutes later she sank with 95 persons aboard.

The *Titanic*, too, was "unsinkable." And an iceberg on her maiden voyage sent her down with 1,024 people. A 300-foot gash in her hull flooded the forward compartments, which simply overflowed into the rest of the ship — something her builders had not foreseen.

Since there were no survivors, who will ever know what the *Hedtoft's* builders may have overlooked? Man can never foresee every eventuality in nature — or in his own life.

So with Peter. His loyalty, he had insisted, was "unsinkable" — even in the face of death. He saw no possibility of denying his Master.

The courtyard of the high priest's palace, he knew, would be full of enemies. But that they would recognize him as one of Jesus' followers and let him know it in no uncertain terms — this Peter had not foreseen.

The ship of his loyalty sank — until a look from Jesus brought him back.

"Let him that thinketh he standeth take heed lest he fall." No spiritual radar and sonar of our own can help against all the possible pitfalls and dangers of life, against the unpredictable ways in which Satan with devilish ingenuity will seek to pierce our defenses. "We wrestle not against flesh and blood."

Only as we cling to the Savior and His infallible Word, can we hope to be "unsinkable." By His redemptive work He has overcome Satan and temptation and sin for us. By faith we put on the armor of His word and promise, backed by all His power.

God "shall never suffer the righteous to be moved," and that is "unsinkable."

Church Workers: Fourth Class

From Red China comes the ominous news that the entire Protestant denominational system has been scrapped and the all-inclusive Chinese Christian Church formed. This church includes also the Seventh-day Adventists, various Pentecostal groups, the Salvation Army, the Indigenous Little Flock, and the True Jesus Church.

Peking's 65 churches were merged into four. Government officials justified this move with the statement that ten of the churches in this city of three million no longer had a single member, another 20 had fewer than 20 each, and an additional 20 were controlled by "evil elements." Total weekly attendance at all Peking churches was put at fewer than 500.

This merger released a large number of pastoral theological students, and other workers. Of these, 150 were assigned to labor in a farm commune. All property was turned over to the government.

In Shanghai 200 churches were merged into about a dozen. The same process is being carried through elsewhere. Hankow, with its population of a million, said to have only one church left open.

A committee known as the Three Self Patriotic Committee has complete charge of church administration. Only books favoring union and socialism may be used in Bible interpretation, and no preaching of the Last Days or of the vanity of the world will be tolerated.

In August all the people were divided into four classes — two good classes: workers and farmers; and two bad classes: those who work for themselves and make money and those who live on the work of others. Church workers were put into this last class.

Certainly we need to remember China in our prayers.

HERMAN H. KOPPELMANN

St. Louis, Mo.

Moving?

One of every five people in the U. S. will be moving this year if population trends continue. Should you be among those who will be transferred to another city or who will purchase a new home, here are a few things to remember:

1. Look for a home near a Lutheran church so that your spiritual life will not be impaired.
2. Notify your home pastor as soon as you know that you are moving. He will direct you to the nearest church.
3. Go to church the *first* Sunday you are in your new location. Get acquainted with the members; don't wait for them to introduce themselves.
4. Don't keep your membership in your "home" church or "shop around" for a church indefinitely. Apply for a transfer to your new church as soon as possible.

If you are one of the four who will not move this year, the following reminders are for you:

1. Notify your pastor or a church officer when you hear that a member is moving. He may have neglected to tell the pastor.
2. Watch for newcomers to your church and Sunday school. Help them get acquainted, and make them feel at home.

Our Synod in 1957 "lost" 30,888 members. No doubt many of them just moved. That is tragic enough. But what if they are lost forever?

As our brothers' keepers we must learn to care for them even as "God is not willing that any should perish" but "will have all men to be saved and to come unto [and remain in] the knowledge of the truth."

"It Is the Will of God"

By E. J. OTTO

Quincy, Ill.

Editor, *Central Illinois District Edition*

Since reports of accidents and disasters reach us daily, we become somewhat hardened to them. But even the most blasé were shaken by the Chicago

ool fire that took almost 100 lives. Our hearts certainly beat in somber harmony with those of the beloved parents. Especially if one has children, one need only think for ten seconds about the charred bodies to see ice crystals form in his veins.

Along with the emotional impact, another thing that pressed me was the report that a priest, commenting on the whole tragedy, said, "It is the will of God."

The trouble with this phrase — and it is often misunderstood — is that it can mean "God let this happen," or it can mean "God wanted this to happen." These are two very different things and mean the same thing.

God lets many things happen which displease Him. Though omnipotent, God sometimes does not employ His power to stop man from committing murder and other deeds of violence which daily fill our papers. Such things are contrary to His will as given to us in His Word. He has forbidden them; yet He permits them. He allows man the horrendous ability to do evil.

Now, in the sense that He permits evil things to happen we can say, I suppose, "It is the will of God." Theology books call this the permissive will of God. The permissive will is something altogether different from "It is the will of God" in the sense that God intended something to happen.

I count on the Lord's protection, and I pray for it.

But He normally provides it through the use of my brains and my eyes. For me to walk carelessly into the street does not entitle me to say, when I get hit, "It is the will of God," thus blaming Him for my carelessness. I'm entitled to say that only when I have exhausted all human means of safety.

Therefore, when the priest says, "It is the will of God," no amount of this will cover up the terrible negligence which made possible the holocaust — a wooden stairway inside, with no door at the top; a single outside fire escape, for more than a thousand children, with the door to it locked, etc.

There's a lesson in this for us. All too often in our church affairs we let things slide and avoid effort and expense in the vague hope that because the thing is church-related God will somehow take care of it. What about the doors in our schools and churches? Are there enough? Do they open outward? Are they equipped with "panic locks" that will open without fail?

These questions lie right on the surface. I think we can expand the application. We envision a fine church program, we open the meeting with prayer, etc., but are we willing to lay down the cash through which God makes the program possible? We ask God to bless the future of our parishes. This is good. But it does not excuse us from doing the hard thinking and planning which God wants so very much to bless.

So, as we go about doing the Lord's work in our churches, let's be sure we don't use Him as a cover-up for our laziness nor use that wonderful phrase "It is the will of God" to put a halo around our negligence.

What's the Meaning?

ATONEMENT

"Dad," said 16-year-old Martin, "I don't get it. This article says that in 23 states murderers atone for their crime in the electric chair. And last night the pastor said that Christ died to atone for our sins. Does atone mean the same in both cases?"

Execution, Martin's father explained, merely punishes the criminal for his crime. It does not remove the guilt of his misdeed or make good for the harm he has done.

But that is exactly what *atonement* means when the Bible says that "by our Lord Jesus Christ we have now received the atonement," Romans 5:11.

In everyday language *atone* means to make amends for a wrong. Sometimes we can do this with people but never with God.

*Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone;
Thou must save, and Thou alone.*

But what we could not do Jesus did when He atoned for our sins on the cross. He removed our load of guilt, for He "taketh away the sin of the world," John 1:29. He made good the harm that sin had done, for He "redeemed us from the curse of the Law," Galatians 3:13, and "abolished death," 2 Timothy 1:10.

In the Old Testament a person brought an offering to atone for sin. But this atonement was effective only because it prefigured Christ's atonement.

Another way to explain the meaning: *atonement* is composed of *at* and *one* — to be *at one* with somebody; hence, atonement. Our sins separated us from God, but Jesus made "at-one-ment" for us. He brought us and God together.

Or to put it still another way: God was angry at the sins of men, and men were at enmity with God. Through Christ's atonement God and man are reconciled. We are no longer "children of wrath," Ephesians 2:3, but "children of God by faith in Christ Jesus," Galatians 3:26.

*Peace on earth and mercy mild,
God and sinners reconciled.*

FREDERIC NIEDNER



The
use of

Workshop lesson in teaching hymn singing to older VBS pupils of the Buffalo, N. Y., area



SUMMERTIME UNIT of the Church's year-round

From the young Florida-Georgia District (39 schools, 3,904 pupils, 1,588 children of nonmembers) to the 77-year-old Minnesota District (258 schools, 21,403 pupils, 3,228 children of nonmembers) the summertime unit of the church's educational program has shown a steady advance, according to the latest available statistics for Synod:

	<i>Schools</i>	<i>Pupils</i>	<i>Children of Nonmembers</i>
1953	2,376	178,172	55,751
1954	2,606	202,020	60,671
1955	2,650	221,634	66,032
1956	2,734	237,450	67,677
1957	2,931	262,714	70,020

"Will children give up vacation time to attend a vacation Bible school?" is thus being emphatically answered by some 3,000 congregations throughout Synod's 32 North American Districts.

Besides bringing children of nonmembers to Bible classes — this group represents over one fourth of the total enrollment — VBS often leads to the instruction of adults. Many parents are so impressed by the benefits their children derive from the Bible lessons that they themselves enroll in adult membership classes.

Frequently the vacation Bible school provides a prospect list that keeps the school's staff and others busy for weeks after the last session. One of the best ways to reach parents is to serve their children.

Children on the upper age levels call for actual lessons, as demonstrated at a regional workshop



Many teachers are required for schools enrolling many pupils, such as the VBS of St. Paul's Church, Enid, Okla.



tional program

VBS Teachers Do More Than Instruct

Through VBS the teachers and their helpers do a number of things:

- teach the Christian fundamentals through which the Holy Spirit imparts and sustains active faith in Christ;
- acquaint the children with Christian missions and train them to support this work;

- provide activities that develop Christian attitudes in children and train them in the Christian way of life;
- develop acquaintance with the Bible and skills and habits in its use;

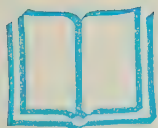
- give training in worship and familiarize the children with the church's treasury of hymns;

- exert a wholesome influence on the home, the congregation, and the community.

Prospective teachers learn techniques of Bible story telling with use of pictures



At Pittsburgh workshop a teacher demonstrates use of the workbook for Intermediate VBS pupils



Summertime Unit

Enlist Your Teachers

VBS teachers need to be enlisted early to insure an adequate number of trained instructors. Most congregations call on their Sunday school teachers and other consecrated members, including high school students. Some churches, however, can build their teaching staffs around assistant pastors, Christian day school teachers, vicars, and students from Synod's seminaries and teachers colleges.

Those who agree to serve in VBS will be carrying out the Savior's "go and teach," and they will want to

be good teachers, carefully and thoroughly prepared teachers.

For this reason a well-organized program of teacher training is imperative. In such a program all essential points of VBS work will need careful consideration: promotion, organization, administration, time schedule, course of study, text materials, art projects, methods of teaching, use of the Bible, use of visual aids, classroom order and control, playground supervision, special duties of staff members, and follow-up work.



"Cut along this edge, bend the narrow strip around this way, and paste it here. It will come out like this."



Completed art projects receive attention at Portland, Oreg., workshop

Minnesota District VBS workshop draws consecrated workers to Concordia College, St. Paul



*He that gathereth in the summer is a wise son.
Proverbs 10:5.*

Prepare Your Teachers

To provide teacher training, congregations generally invite VBS staff members to a number of meetings — five, as a rule. In small parishes all teachers meet together. Larger churches supplement their general training program with sectional meetings for department workers.

When the school is in session, one or two afternoon conferences will help solve problems that may arise and will keep the school functioning efficiently.

In metropolitan centers prospective teachers are sometimes asked to attend area VBS workshops. Teachers also travel great distances to attend District workshops, which offer demonstration lessons, counsel on specific problems, and inspiration for the work.

Start now to make preparations for your 1959 VBS. Beginning early is the beginning of success. Make sure that everything is ready and that members of the staff are well equipped to teach.



Registration at District workshop

Proverbs

Mocking at Sin

Proverbs 14:9: "Fools make a mock at sin; but among the righteous there is favor."

One of the marks of our age is a lessening of the consciousness of sin. Psychologists often term it mere "mal-adjustment"; progressive educators may explain it as "self-expression"; modernist theologians may minimize it as the vestige of a primitive religious concept. Whatever the explanation, the fact remains that man's awareness of the fact of sin has been dimmed, and the church's witness against the blight of sin has been blunted.

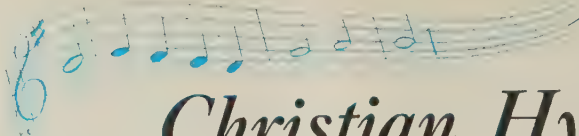
As a result, the current attitude toward sin is too often one of toleration, indifference, or levity. This attitude is fostered in various ways in literature, on the screen, and on television.

The sin of unchastity, the sin of drunkenness, the sin of profanity, the sin of gambling—all these and many others are the stock in trade of would-be humorists and entertainers who use these manifestations of moral evil to amuse their listeners or readers and thus to enhance their own popularity. But the writer of Proverbs speaks clearly: "Fools make a mock at sin."

Every Christian, however, must be aware lest he fall into the all-too-prevalent practice of mocking at sin. The Christian will not laugh at, much less tell, jokes that are bawdy, suggestive, vulgar. The Christian will not make a mockery of the relation between the sexes, which God Himself has sanctified. The Christian will see nothing humorous in the spectacle of drunkenness, which reduces man to a maudlin caricature of his real self. The Christian will not indulge in language that is off color. The Christian will shrink from repeating the profane or obscene remarks of another person. The Christian needs always to remind himself that "fools"—and they alone—"make a mock at sin."

To indulge our minds, our eyes, our ears, our tongues in mockery at sin is the way of spiritual folly—folly that corrodes the soul and shuts off the vision of God. And so, concludes the holy writer, not among fools, but only "among the righteous there is favor."

THOMAS COATES



Christian Hymns

"His Guidance Never Fails Me"

As the Reformation in Germany brought forth a burst of congregational song, so the Scandinavian countries, which early became Lutheran, also produced notable hymnists. *The Lutheran Hymnal* contains 31 hymns by these northern Lutherans.

Perhaps the most widely known is No. 656: "Behold a Host Arrayed in White," set to an arrangement of a Norwegian folk tune by the noted composer Edvard Grieg. The hymn has been called a "sublime glory song of God's saints, who after great affliction surround the heavenly throne of light with their jubilant praise."

The author, Hans Brorson († 1764), was pastor in the southern Danish town of Tönder, where because of the mixed population he preached in Danish while the congregation sang German. It was this situation which caused him to compose Danish hymns.

Brorson's other hymn, No. 413, has also become a favorite. A masterpiece of construction, it has a central theme with a natural progression of thought. The stanzas are linked by similar first lines and end refrains. Even in the English translation the skillful handling of meter and rhyme is evident:

The Christian's Walk Through Life

I. The Christian's Foes (1—3)

1. Satan

I walk in danger all the way.
The thought shall never leave me
That Satan, who has marked his prey,
Is plotting to deceive me.
This foe with hidden snares
May seize me unawares
If e'er I fail to watch and pray.
I walk in danger all the way.

2. Trials

I pass through trials all the way,
With sin and ills contending;
In patience I must bear each day
The cross of God's own sending.
Oft in adversity
I know not where to flee;
When storms of woe my soul dismay,
I pass through trials all the way.

3. Death

Death doth pursue me all the way,
Nowhere I rest securely;
He comes by night, he comes by day,
And takes his prey most surely.
A failing breath, and I
In death's strong grasp may lie
To face eternity for aye.
Death doth pursue me all the way.

II. The Christian's Helpers (4, 5)

4. Angels

I walk with angels all the way,
They shield me and befriend me;
All Satan's power is held at bay
When heavenly hosts attend me;
They are my sure defense,
All fear and sorrow, hence!
Unharmed by foes, do what they may,
I walk with angels all the way.

5. Jesus

I walk with Jesus all the way,
His guidance never fails me;
Within His wounds I find a stay
When Satan's power assails me;
And by His footsteps led,
My path I safely tread.
In spite of ills that threaten may,
I walk with Jesus all the way.

III. The Christian's Goal (6)

I walk to heaven all the way;
Await, my soul, the morrow,
When thou shalt find release for aye
From all thy sin and sorrow.
All worldly pomp, begone!
To heaven I now press on.
For all the world I would not stay;
I walk to heaven all the way.

Scholars of hymnology distinguish between *objective* and *subjective* hymns. Objective hymns are Godward. They put the emphasis on the great deeds of God for our salvation. Subjective hymns are primarily manward. They stress the author's feelings. Sometimes they turn sentiment into sentimentality. By and large, they are on the lowest rung of the hymnological ladder, for they tend to parade and exhibit self and thus degrade the high standard of Lutheran worship.

At first glance Brorson's hymns appear to be highly subjective. The personal pronouns *I*, *me*, *my* are used profusely. And yet the hymn is only relatively, not offensively, subjective, for every stanza, as one can readily see, has a Scriptural basis. The experiences exhibited are applicable to every Christian and are therefore suitable for corporate worship.

Here are the frustrations, the helplessness, the relentless ebb and flow of human misery, the inevitableness of the "last bitter hour," but, above all, the promises of God's protection and the prospect of release from all ills and the awakening in glory.

The attractive singable tune from an anonymous German source admirably supports the text.

L. B.

What's the ANSWER?

- Christ — 33 when crucified?
- Forgiveness — for not forgiving?
- New heaven, new earth — real?
- Membership transfer — deniable?

Question: Is there any evidence in the Bible that Christ was 33 years old when He was crucified?

Answer: Inasmuch as the Bible does not give us the date and year of Christ's birth at Bethlehem or of His crucifixion and death on Calvary, it is not possible to establish the exact age of our Redeemer at the time of His death. Yet we can come fairly close. In Luke 23 we read that at the time of His baptism by John "Jesus Himself began to be about thirty years of age." If we carefully studies the events of His public ministry, the conclusion seems warranted that the ministry of Jesus extended over a period of approximately three years.

If the birth of Jesus actually took place on December 25, as is commonly assumed, His ministry lasted slightly over three years. For we know that His death occurred in the spring of the year, immediately following the Jewish Passover. There are those who on the basis of astronomical research assume that the crucifixion of Jesus took place on April 7, A. D. 30, but there is no absolute certainty. More important than the age of Jesus or the date of His crucifixion and death is the blessed fruit of His great sacrifice, namely, our sufficient and everlasting redemption.

Question: What could I find in the Bible to console myself for having hurt a dear one very much but not asking his forgiveness before he died? Will God forgive me?

Answer: There is no doubt that as a Christian you should have asked him once to forgive you, even if it had been only an unintentional sin which

you did not mean to do. How much more promptly should you have swallowed your pride and pleaded for his pardon, since you did this knowingly! Christian people should not let the sun go down upon their wrath (Eph. 4:26) but be reconciled without delay. (Matt. 5:23-25)

All this is impossible for you now, since death has sealed his ears and lips. But will God forgive? You have your Savior's assurance: "Verily I say unto you, all sins shall be forgiven unto the sons of men" (Mark 3:28). Again: "Him that cometh to Me I will in no wise cast out" (John 6:37). And: "The blood of Jesus Christ, His Son, cleanseth us from all sin" (1 John 1:7). Go to your heavenly Father, like the Prodigal Son. Confess this and all other sins which you have committed. Put your implicit trust in His assurances quoted above, firmly believing that for Jesus' sake He will not reject you but will receive you to His fatherly heart and absolve you from your tormenting guilt. That is the road to peace. Walk it and then go and sin no more. (John 5:14; 8:11)

Question: Is it true that God at the end of the world and after the Final Judgment will create a new heaven and a new earth? And will some of the final believers live in either, one or the other?

Answer: When we speak of future things, it is well for us to remember that "we know only in part" . . . that "now we see in a mirror dimly (RSV), but then face to face" (1 Cor. 13:9-12), and that "we walk by faith and not by sight." (2 Cor. 5:7)

That the heavens and the earth shall surely perish, pass away, burn up, and flee away is taught in such passages as Ps. 102:26 (Heb. 1:11); Matt. 5:18;

Luke 21:33; 1 Cor. 7:31; 2 Peter 3:10; Rev. 20:11; 21:1. But let it be noted that the reference to the heavens is to the sky or the starry heavens above us, not to our eternal home with God.

That there will be a new heaven and a new earth is plainly stated in Is. 65:17; 66:22; 2 Peter 3:13; Rev. 21:1. When the apostle Peter adds that righteousness will dwell in them, he gives the impression that the redeemed will live on the new earth. But the information is so meager that no certain conclusions can be drawn.

Even among our most conservative theologians, opinions have differed as to whether the present universe will merely be renovated by fire or be totally destroyed and a new universe created out of nothing, as at the beginning (Gen. 1:1; Heb. 11:3). The problem will be solved when Christ returns, not before.

So your second question will have to be answered in the words of Jesus to Peter: "What I do, thou knowest not now, but thou shalt know hereafter." (John 13:7)

Question: Can a voting member who has signed the constitution of a congregation be denied a release to another church?

Answer: All depends on the existing situation. If he is under church discipline for wrongdoing, a congregation cannot transfer him to another congregation as a member in good standing until he has removed the offense by proper repentance and apology or has been acquitted.

Again, if such member desires a transfer to a congregation not in church fellowship with us, his request would also have to be denied. We do not issue transfers to congregations which are not in full fellowship of faith with us.

In such cases we supply a statement of membership, which merely certifies that he has been a member in good standing at the time of his departure.

But if a member, with nothing against him and for reasons of his own, desires to unite with a sister church, his present church may ask him for his reasons and also seek to persuade him to stay, but it cannot in the end refuse him such transfer and compel him to remain. It is assumed, of course, that there is no ill will in his heart against the pastor or the members of the church. Transferring to another church does not do away with the guilt of harboring a grudge or of an unforgiving spirit. (Mark 11:25, 26)

O. E. SOHN



Mrs. Jastram (center), flanked by Mmes. Shaltania, Pfeiffer, Schamber, Haar



Missionaries "Adopted" by Societies in South Dakota District LWML

The LWML of St. Paul's Church, Freeman, S. Dak., welcomed Mrs. Robert Jastram, wife of Missionary Jastram, to a recent meeting. Home on furlough from Japan, she showed slides and told of their work in that country.

The Jastrams have been "adopted" by the Freeman LWML in keeping with the plan of missionary adoption currently being followed by the South Dakota District LWML. Each zone adopts a certain country, and the missionaries serving in that country are assigned to societies.

When a missionary has been adopted by a society, its members keep in touch with him and his family through correspondence. They learn about his work with its problems and pleasures. They also gain specific and firsthand information about the country in which he is stationed.

The groups remember the missionaries on special family occasions and at Christmas time, all of which develops a close bond between the members and the missionaries' families.

Pastor and Mrs. Jastram and their five children will return to Japan in June. While they are on furlough, they make their home and base of operations in Sioux Falls, S. Dak.

Members of the Yankton Zone, which includes the Freeman group, are making a thorough study of Japan through contact with their adopted missionaries. They have made a scrapbook containing among other items a letter from each society which has adopted missionary. At a recent gathering the ladies wore costumes and served food which lent a Japanese flavor to the affair.

"Called to Serve"

The Central Illinois District LWML recommends the use of panels at rally programs. A panel of five women from each zone presented a timely topic, "Called to Serve," at fall rallies throughout the district.

The panelists gathered their own material, working from outlines prepared by Mrs. R. Deiss, Christian Growth chairman, and by Rev. Marvin L. Matzke, Chapin, Ill., and Rev. Robert L. Rock, Taylorville, Ill., LWML counselors.

The following topics were presented and discussed: "God Has Called You," "You, the Called of God," "Called to Serve in Your Social Life," "Serving Through Your Community," and "Serving Your Church." M. W.

Lutheran Hour Authorizes Additional Broadcasts

Inauguration of new Lutheran Hour broadcasts was authorized last month at the quarterly meeting of the Lutheran Hour Operating Committee.

In co-operation with the Atlantic District of Synod, The Lutheran Hour will broadcast in Spanish for thousands of New York City Puerto Ricans not being served by any denomination.

The Committee accepted an offer to begin French broadcasts in Quebec City, Canada, and probably over Radio Monte Carlo to France. English broadcasts over Radio Tangier, beamed to the British Isles, and in Haiti, beamed to Central America, were approved.

The Committee also authorized the establishment of a branch office in Seoul, Korea, under the management of Dr. Won Yong Ji, a native Korean and a graduate of Concordia Seminary, St. Louis.

Reports on Lutheran Hour and Family Worship Hour matters included information that for the fourth consecutive month the income from fan mail has shown a marked increase. This is in contrast to a decline in revenue from that source for the past ten years.

Dr. Oswald Hoffmann, Lutheran Hour speaker, conducted the Sunday service. Harry Barr, Fort Smith, Ark., heads the committee of ten laymen appointed by the LLL to manage Lutheran Hour policies.



Harry Barr

Special Easter Music on "Monitor"

Some 200 radio stations of the National Broadcasting Company will carry Lutheran Hour Easter music on their "Monitor" program over the Easter weekend.

The musical selections will include "Christ lag in Todesbanden," sung by the Bethel, Germany, Lutheran Hour Choir; "The Lord Is Arisen," by the Fort Wayne Choral Society; a Japanese version of "Lift Your Glad Voice in Triumph on High"; and "Amen, Hallelujah!" in the Tamil language with instrumental accompaniment, Rev. John Steinhoff directing.

LLL-Valpo Scholarship Winners

Three boys and one girl have been declared winners of the four full-tuition scholarships offered by the LLL for Valparaiso University. The four competed with a record 3,100 persons in an examination last October.

The two winners east of the Mississippi are Gerald L. Anderson, Markham, Ill., and Gertrude Reinbacher, Cicero, Ill. Kenton Machina, Redwood City, Calif., and John Nehring, Canon City, Colo., were the western winners.

District scholarship winners announced to date include: Gary Scott, Quincy, Central Illinois District; Joyce Heitger, Columbus, Central Ohio; Karen Hein, Cedar Rapids, Iowa East; Alan Julseth, Lakota, North Dakota; Margo Scarlett, Kendallville, Northern Indiana; Carol Helmstetter, Denver, Rocky Mountain; Joel Lieske, Worthington, Southern Minnesota; Linda Raffke, Cincinnati, Tri-State; Thomas Quinn, Wapato, Washington; William Jacobs, Decatur, Decatur, Indiana Zone; and Paul Oberhaus, Holgate, Northwest Ohio Zone. E. F. K.

Our Church

1847-1959

Why a Synod

Our church is commonly known as "Missouri Synod," an abbreviation of its somewhat lengthy original name. The word *Missouri* still lives on in the official designation: "The Lutheran Church — Missouri Synod."

The term *synod* is indeed very fitting to describe Christian believers who are united in faith and practice, for really it means "to be on the way together." As a synod we Christians are now pilgrims on our way to heaven, doing the Lord's work together.

Neither St. Paul nor any other apostle organized the congregations they founded into larger church bodies or synods. The apostles addressed letters to various congregations, or also persons, whether these were at Corinth, Thessalonica, or elsewhere. These letters, of course, were to be read to other Christians. Gradually they were collected and preserved in the New Testament Scriptures, uniting the Christians in a common faith.

Our founding fathers realized that by uniting believers of the same convictions into synods, or larger church organizations, they could do the Lord's work much better than if they remained in all groups.

So they organized the Missouri Synod and in their constitution they clearly stated the salutary purposes of this new church body:

1. They wanted to help each other to serve the unity of the true faith.
2. They wanted to extend the kingdom of God by preaching the unadulterated Gospel of Christ.
3. They wanted to train ministers and teachers for service in the church.
4. They wanted to spread Bibles and in the manner of Christian literature.
5. They wanted to bring about the greatest possible uniformity in all church matters.
6. They wanted to further the sacred cause of Christian education by means of parish schools and other educational agencies.
7. They wanted to supervise the pastors and teachers in the performance of their ministries.
8. They wanted to protect pastors, teachers, and congregations in the fulfillment of their duties and the maintenance of their rights.

Sometimes people say: "Let Synod do it." But who or what is Synod? Are you a fellow pilgrim with your fellow believers in a Missouri Synod congregation? Then you are a part of our synod, and whether our church will succeed or fail in its divine mission depends on you.

JOHN THEODORE MUELLER

PRO and CON

Members of Synod are welcome to speak on subjects of their choice — synodical policies, practices, customs, issues of the day, and so forth. Opinions expressed in Pro and Con are not to be regarded as those of the WITNESS or of Synod. The Editors reserve the right to reject, print in full, or omit matters not pertinent. The debates will be terminated at the discretion of the Editors.

Million-Dollar Churches (Concluded)

Our Church Cost a Million

Since we recently dedicated a house of worship costing \$1,030,000, I feel constrained to write on "Million-Dollar Churches," a subject opened by Louis Lochner in his Dec. 2, 1958, guest editorial. Though I wish to remain anonymous because I believe the members of my congregation should not be involved in this open correspondence, my name and address are on file in the WITNESS office.

We might have built for much less than a million, but suffice it to say that it includes a great deal more than the sanctuary itself. Who is to say what constitutes a wise expenditure? Just as it is debatable whether it is more economical in the long run to serve dinner on paper plates instead of chinaware, so opinion is divided whether a congregation that can afford something better should worship in a quonset hut in order to make a bigger contribution to Synod.

A million-dollar church is one thing. A million-dollar church that serves its worshipers with little or no need for repair or decorating for, say, 50 years is another. If a congregation spends an average of \$20,000 annually to erect what it believes is a church befitting the glory of God, is this unwise stewardship?

Our congregation contributes about \$50,000 annually for the needs of the church at large, including about \$30,000 for its share of Synod's budget. That last figure is 50% higher than the amount spent annually for the erection of our sanctuary. If my congregation is required to review the stewardship of the funds it raised for its church, should it not have the right to do so with the much larger funds it gave Synod?

Why single out a million-dollar church? Another congregation recently built a \$200,000 sanctuary. But if our congregation had spent as much per communicant as they did, ours would have cost \$1,932,000. Is this good stewardship?

Our congregation also supports a day school, which costs about \$75,000 annually. In the past 50 years we have contributed close to \$3 million for our school. I believe this effort has been just as effective a deterrent to Communism as any other undertaking of equivalent cost. I am sure Mr. Lochner would not fault us for not having given this sum to Synod instead. I hope he will rejoice with us in the ability God gave our members to erect a million-dollar church to His glory.

(Name withheld by request)

P. S.: Mr. Lochner's rebuttal [next column] misses my chief point: "Who is to say what constitutes a wise expenditure?" If he is not "sitting in judgment," why was

the editorial published? In passing may I point out it was his editorial that raised the issue of Communism. N. N.

Who's Judging?

The point in my editorial was that there is a tendency in a number of congregations to go in for luxurious building projects which so absorb their energies that they do not properly support Synod and its far-flung activities.

Reference to one of our million-dollar churches to illustrate my argument was a purely emotional coincidence, based on my shock at the imbalance between such a project and the crying need for more chapels, more pastors and missionaries, more attention to the poverty-stricken within our communities, etc.

I did not advocate substituting shoddy houses of worship ("quonset huts") for beautiful edifices ("paper plates instead of chinaware"), but merely a self-denying revision of figures in the light of today's special conditions.

Your letter conveys the impression that your church was built on a 50-year plan at an average price tag of \$20,000 per annum. Do you mean that your congregation paid only \$20,000 the first year and is paying off its debt at the rate of \$20,000 per annum?

I have never yet heard of a church whose materials and furnishings are so excellent, whose elders so accurately anticipated mechanical and structural progress — not to mention correct assessment of neighborhood prospects — that there will be "little or no need for repair or decorating for, say, 50 years."

Your conscience, not relative percentages, should guide you in reviewing the stewardship of funds raised for your edifice as well as for Synod. It is not a question of right but of your relation to your Savior.

A comparison of your Kingdom efforts with those of other churches seems pharisaical. You ask me to sit in judgment on the \$200,000 church. Nowhere have I tried to sit in judgment. I merely ask: What would Jesus say?

I have nowhere advocated an abandonment of desirable projects. Why even entertain the thought that I might "fault you" for not turning the costs of your school, started long before anybody in this country thought of Communism, say into a fund to combat Communism?

I have merely invited a careful screening of local expenditures with a view to discovering whether they cannot be revised (not abandoned) so that the marvelous other opportunities to spread the Gospel might be met adequately.

Fair Haven, N. J. LOUIS P. LOCHNER

Partners or Rivals?

What man has not said, perhaps a bit disdainfully, "Huh! another woman driver!" What woman has not exclaimed, perhaps a bit indulgently, "Isn't that just like a man!"

So the battle of the sexes goes merrily on. This is not especially harmful if it is only the natural expression of the give-and-take between men and women, who are so alike and yet so different. We may expect a certain amount of friendly rivalry between the sexes.

This rivalry can become pernicious, however, when it invades the family and makes marriage the battlefield of the war between the sexes. Marriage is a partnership, not a competition. Husband and wife are members of a team, equal in the sight of God but with different roles and, consequently, different responsibilities. Together they complement each other.

In the creation account the Bible states, "Male and female created He them." Husband and wife complete each other. In God's order of creation there is no provision for competition or rivalry in marriage. In this holy estate our Lord's precept, "By love serve one another," should find its highest expression.

Unfortunately it is not always so. "Striving for mastery" is frequently the underlying cause in marital conflict and the reason for divorce — more frequently than unfaithfulness, drunkenness, and what is described as sexual incompatibility.

How is it in your family? Is your theme song, "Anything you can do I can do better"? Do you compete for the affection of your children?

As a husband, do you insist on managing the family finances, directing the household, making all the decisions solely on your own? If you do, isn't it because you believe you are the only one competent to do so? Is that partnership?

As a wife, do you try to direct your husband's career, his business, his work? If you do, isn't it because you want to use him to build a career for yourself? Is that being a helpmate?

Do you believe there are only two ways to do something — your way and the wrong way? Do you always insist on having your way because "Father

knows best" or "Mamma must have the last word"?

To all these questions, put in such bald terms, everyone will hasten to answer No. But do not answer so quickly. Think back to acts or decisions which led to family conflict. Did you insist on a certain course because it was best — best for *both* of you, best for the *children*, best for the entire *family*? Or because you had to have your way to bolster your ego, to build status for yourself, to achieve superiority?

In 20th-century America it isn't easy to maintain a real partnership in marriage. Feminism, suburban living, and the changing roles of men and women in modern life have an effect on marriage, as many authorities point out in their writings. In an age of social flux and change it is difficult to define roles and responsibilities.

Some couples believe they have found the answer in what they term "the democratic family." There is something to be said for this. If husband and wife are bound together by Christian faith and love, decisions will be reached through discussion. In limited situations children can and should join in the discussion. In most cases a family consensus will be established.

Between husband and wife, however, the "democratic" method has its limitations, for majority rule requires at least three persons. When husband and wife cannot agree after discussing an issue pro and con, someone must make the decision. The Bible says the husband should, "For the husband is the head of the wife, even as Christ is the Head of the church." But this does not end the apostle's directive. "Husbands," he continues, "love your wives, even as Christ also loved the church and gave Himself for it."

The two passages belong together, and as we keep them together, we build marriage into the partnership, the union "in the Lord," it is meant to be.

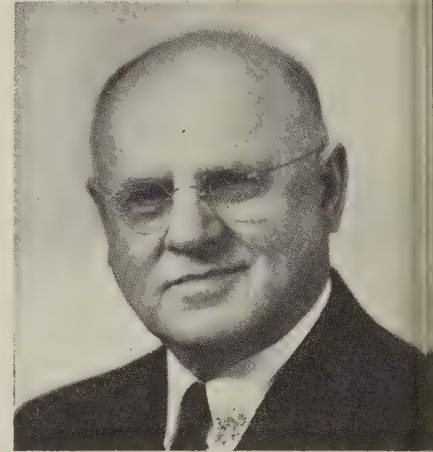
EDGAR F. WITTE

NOTE: "The Family Council" is prepared by Synod's Family Life Committee, which welcomes suggestions for subjects to be treated in future articles. Write: The Family Life Committee, 210 N. Broadway, St. Louis 2, Mo.

IN MEMORIAM

Henry A. Grueber
1877—1959

To know him was to love him; to know him better was to love him more. There are few of his old friends and classmates left who knew him and were close to him through all these many years since we left the seminary in 1901. It is a privilege to comply with the request of the editor of the



Dr. Henry A. Grueber

WITNESS to erect a monument to his memory in the official organ of the Synod he loved and served so well.

His congeniality, coupled with his gifts of leadership, made him outstanding in his class, of which he was president. His gifts were soon recognized in larger circles. After serving the church in Mount Pleasant, Mich., for four years, he was called to give pastoral guidance to two outstanding churches, at Saginaw, Mich., and then at "Old Trinity" in Milwaukee, where he served until his retirement after more than 50 years of active service.

He was of the generation whose unenviable task it was patiently to help the old Germans who loved their mother tongue to realize that the Gospel could be preached also in the language of a country where another speech and a different culture were sure to prevail. Henry Grueber had the gifts and the ability to do this.

The church at large could use such a man. As President of the South Wisconsin District he proved to be a safe though aggressive leader. But his field of activity was enlarged when Synod elected him Vice-President. As such he served with distinction at delegate and District conventions.

I remember the time when he rose to a real crisis. The President of Synod was ill. One of the Vice-Presidents, Rev. Frederick Randt, had died. We

re together at the funeral of another
ce-President, Dr. F. J. Lankenau.
the five men in the *Praesidium*, only
were available for active service.
ce-President Grueber was equal to
occasion. He worked so much
order. He drew in other officials of
mod to help him, especially at District
ventions, until the crisis was over.
Even after he asked to be relieved
the burdens of the vice-presidency,
mod made use of his gifts. He was
pointed chairman of the important
ard for Higher Education. How
ch his leadership in this capacity
is recognized became evident only
few months before his death when he
ok an active part, although now re-
ed from all his offices, in the transac-
ons of the plenary session of the Board
Higher Education at Milwaukee.
ere I saw him for the last time.

God granted Henry Grueber a cheer-
it disposition. He could be jovial
ong his friends. A "Bavarian" born
famous old Frankenmuth, he could
minate the discussion with his harm-
es but enlivening humor.

But he was tremendously in earnest
hen the honor of his Lord and His
ord were at stake. More than one
discussion I had with him in late years
owed that he was deeply concerned
out the real welfare of our Synod.
e saw what Dr. Walther mentioned
years before — that we are not what
e had been.

Grueber was an enemy of all sham
vd vainglory. He could not be silent,
I saw at more than one conference
hich we both attended, if someone,
rhaps with a great show of learning,
uestioned any doctrine clearly revealed
God's Word or when ignorance of,
d indifference to, the truth became
ident. He was loyal to the Savior
d His Word.

May he rest in peace, and may he
sk in the light eternal.

M. F. KRETZMANN

Plainfield, Ind.

ANTICHRIST

(Continued from page 9)

religious form: the "coming"
of Antichrist is pitted against
the "coming" of Christ, his
signs and lying wonders against
the miracles of Christ, faith in
his lie against faith in the
truth of Christ. (2 Thess. 2:
9-11)

IV

Therefore on the basis of a renewed
udy of the pertinent Scriptures we
affirm the statement of the Lutheran
onfessions that "the pope is the very
ntichrist" (cf. Section II), especially

since he anathematizes the doctrine of
justification by faith alone and sets him-
self up as the infallible head of the
church.

We thereby affirm that we identify
this "Antichrist" with the papacy as it
is known to us today, which shall, as
2 Thess. 2:8 states, continue to the end
of time, whatever form or guise it may
take. This neither means nor implies
a blanket condemnation of all members
of the Roman Catholic Church, for
despite all the errors taught in that
church the Word of God is still heard
there, and that Word is an effectual
Word. (Is. 55:10, 11; compare Apology
XXIV 98, cited above under II)

We make this confession in the confi-
dence of faith. The Antichrist cannot
deceive us if we remain under the revela-
tion given us in the apostolic Word
(2 Thess. 2:13-17), for in God's gra-
cious governance of history the Anti-
christ can deceive only those who "re-
ceive not the love of the truth."
(2 Thess. 2:10-12)

And we make this confession in the
confidence of hope. The Antichrist shall
not destroy us but shall himself be
destroyed — "whom the Lord shall
consume with the spirit of His mouth
and shall destroy with the brightness of
His coming." (2 Thess. 2:8)

We reject the idea that the fulfillment
of this prophecy is to be sought in the
workings of any merely secular political
power. (2 Thess. 2:4; cf. Tractate 39)

We reject the idea that the teaching
that the papacy is the Antichrist rests
on a merely human interpretation of
history or is an open question. We hold
rather that this teaching rests on the
revelation of God in Scripture which
finds its fulfillment in history. The
Holy Spirit reveals this fulfillment to
the eyes of faith (compare *The Abiding
Word*, II, 764). Since Scripture teaches
that the Antichrist would be revealed
(2 Thess. 2:6, 8) and this prophecy has
been clearly fulfilled in the history and
development of the Roman papacy, it
is Scripture which reveals that the
papacy is the Antichrist.

Books

Going God's Way. Workbooks for Vaca-
tion Bible School. By Arthur W.
Gross and Ralph Dinger. Concordia
Publishing House, St. Louis, Mo. 35
cents.

The purpose of this ten-day course is
to lead children to know that they are
children of God and to foster in them the
desire to live according to God's will, to
go God's way. The course consists of Bible
stories, discussion helps, real-life stories,
memory passages, work pages, songs, and
prayers. It suggests that 45 minutes be set
aside each day for handcraft and provides

projects enough for the duration of the
sessions. A manual for each department,
from Nursery to Senior, contains lesson
plans and other suggestions for teachers.

There are no perfect vacation Bible
schools, but God wants no less than the
best VBS our church can conduct. The
current series of lessons will be of help
to teachers to raise the standards of their
vacation Bible schools to ever higher
levels.

New Voices, Old Worlds. By Paul Geren.
Friendship Press, New York, N. Y.
166 pages. \$2.95.

The true stories of 15 brave witnesses
for Christ in the incomparably difficult
Islamic world of the Middle East, now in
the grip of new tensions, should hearten
their fellow Christians who do not fight
against odds so overwhelming.

The Shadows They Cast. By Janette T.
Harrington. Friendship Press, New
York, N. Y. 161 pages. \$2.95.

It is good to learn of the consecrated
lives led by other Christians in some of
the less centrally located portions of North
America and adjacent areas such as Puerto
Rico, the Dominican Republic, Cuba,
Haiti, Alaska, Canada, Mexico, and
Hawaii. However, as one reads these in-
teresting biographical accounts, one would
appreciate a clearer picture of Jesus, who
inspires all faithful discipleship.

W. J. DANKER

Deaths

ROBERT E. APPELT, March 23, 1894,
Chicago, Ill., to Dec. 25, 1958, Bradley,
Ill.; son of T. W. C. and Mathilda Meyer
Appelt; graduated River Forest teachers
college, 1914; schools: Boston, Mass.;
Leavenworth, Kans.; Immanuel and Zion,
Chicago, Ill.; Kankakee, Ill. Survivors:
Meta Wichman Appelt; daughters Ruth
Smith and Helen Nelson. Funeral: Brad-
ley, Ill.

JOHN F. BOERGER, Sept. 1, 1867, Marys-
ville, Ohio, to Jan. 1, 1959, Racine, Wis.;
son of John and Margaret Maegerlein
Boerger; graduated Springfield seminary,
1890; D. D., 1944; parishes: Fall Creek,
Wis.; Racine, Wis., 1902—49, when he re-
tired. President, South Wisconsin District,
1932—36. Member, Synod's Board for
Foreign Missions. Survivors: sons Ernest,
Rev. John, Jr., Julius, Walter, Herbert,
Frederick; daughters Margaret Wisch,
Lydia Pfotenbauer, Frieda Hanneman,
Dorothy Benke, Ruth Weiss. Funeral:
Jan. 5, 1959, Racine; interment, West
Lawn Memorial Park.

ARTHUR W. BUESCHER, March 4, 1894,
Steeleville, Ill., to Dec. 14, 1958, Portland,
Oreg.; son of Henry and Sophia Weber-
ling Buescher; graduated Addison teach-
ers college, 1913; schools: Chester, Ill.;
Portland, Oreg., 1916—58. Survivors:
Emilie Kipp Buescher; son Melvin; daugh-
ter Ruth Warneke. Funeral: Dec. 17,
1958, Portland.

ERNEST F. GUGEL, Feb. 9, 1891, Fran-
kenmuth, Mich., to Dec. 9, 1958, Fran-
kenmuth; son of Paul and Anna Jordan
Gugel; graduated Addison teachers col-
lege, 1912; schools: Harbor Beach, Mich.;
Kilmanauha, Mich., 1920—47, when he
resigned because of illness. Survivors:

Emma Kern Gugel; son Roland; daughters Olga Nuechterlein and Ruth Nuechterlein. Funeral: Dec. 12, 1958, Frankenthum.

ANTON R. KLAUITTER, Jan. 31, 1897, Lawrence, Nebr., to Dec. 27, 1958, Clarksburg, Ark.; son of Rev. E. and Marie Preuss Klawitter; graduated Seward teachers college, 1918; schools: Albany, Oreg.; Collinsville, Ill.; Pine Lawn, Mo.; Luther-ville, Ark. Retired in 1950. Funeral: Dec. 30, 1958, Seward, Nebr.

AUGUST M. KOCH, April 13, 1889, New Wells, Mo., to Jan. 5, 1959, Sikeston, Mo.; son of Edward and Laura Gross Koch; graduated Addison teachers college, 1913; schools: Des Plaines, Ill.; Olivette, Mo.; Jackson, Mo.; Troy, Ill., 1927—56, when he retired. Survivors: Lydia Vogel Koch; son Markus; daughter Virginia Kamprath. Funeral: Jan. 8, 1959, Sikeston; interment, Garden of Memories.

WILLIAM F. MUNDT, Feb. 24, 1872, Zilwaukee, Mich., to Dec. 12, 1958, Highland Park, Mich.; son of Henry and Mary Moeller Mundt; graduated Michigan Lutheran Seminary, 1895; parishes: Mayville, Freedom, Alpena, and Cedar Crest, Mich. Survivors: sons Elmer and Walter; daughter Erna Conrad. Funeral: Highland Park; interment, Evergreen Cemetery.

WILLIAM E. NEWTON, Feb. 21, 1928, St. Louis, Mo., to Dec. 29, 1958, Wichita, Kans.; son of William and Jeanette Traber Newton; graduated St. Louis seminary, 1956; parishes: Phillipsburg, Kans., and Augusta, Kans. Survivors: Irma Krenz Newton; sons William and Thomas; daughters Sheryl, Jeanne, and Starla. Funeral: Jan. 1, 1959, Augusta, Kans.

AUGUST W. SAREMBA, July 30, 1893, Goldbach, East Prussia, Germany, to Sept. 25, 1958, Marshfield, Wis.; son of Friedrich and Louise Schultz Saremba; graduated Luther Seminary, St. Paul, Minn., 1922; parishes: Sterling, Colo.; Menomonie, Wis.; Warrens, Wis.; and Spencer, Wis. Survivors: Lydia Bloede Saremba; daughter Lydia. Funeral: Spencer; interment, Spencer Cemetery.

EDWIN E. ZIELSKE, May 4, 1897, Morristown, Minn., to Dec. 22, 1958, Rochester, Minn.; son of Albert and Bertha Bremer Zielske; graduated River Forest teachers college, 1918; schools: Detroit, Mich.; Rochester, Minn., 1925—58. Survivors: Esther Wegner Zielske; sons Hubert, Kurt, Edwin, Jr., Robert, and Richard; daughter Gretchen Schroeder. Funeral: Dec. 26, 1958, Rochester and North Morristown, Minn.

Notices

Ordinations and Installations

PASTORS

Installed:

Bernthal, Leonard C., St. Peter, Arlington Heights, Ill., by Robert O. Bartz, Jan. 25.
Beyer, Donald E., Trinity, Arcadia, and Our Savior, Beulah, Mich., by E. A. Hessler, Jan. 18.
Binger, Ervin, Trinity, Jansen, Nebr., by Milton Matuschka, Feb. 1.
Bramstedt, Paul W., Redeemer, Gillespie, Ill., by Albert W. Galen, Feb. 1.
Daniel, Andrew, as assistant, Outer Drive Faith, Detroit, Mich., by Theodore A. Daniel, Jan. 11.
Dannenfeldt, Paul T., St. Paul, Glen Burnie, Md., by G. A. Wagner, Jan. 18.

Dommer, Marxen, Bethel, Dallas, Tex., by C. A. Gaertner, Jan. 18.
Gardels, Norman, Redeemer, New Orleans, La., by Miles S. Gebauer, Jan. 25.
Gruetzner, James M., Bethlehem, Palestine, Tex., by Harold E. Theiss, Jan. 25.
Gutknecht, R. J., Trinity, Alamogordo, N. Mex., by W. P. Clausen, Jan. 25.
Hartmann, Hugo E., Transfiguration, St. Louis, Mo., by L. E. Eifert, Jan. 25.
Heimsoth, Arnold E., Pilgrim, Lake City, Iowa, by O. E. Weiss, Jan. 11.
Held, Harold, Christ, Newcastle, Pa., by Ralph E. Krueger, Jan. 18.
Kurtz, Albert R., St. Luke, Sunnyvale, Calif., by Paul H. D. Lang, Jan. 25.
Loesch, Luther H., Immanuel, Pensacola, Fla., by W. C. Schrader, Feb. 1.
Maassel, Paul F., Concordia, Williston, N. Dak., by Pres. Lothar K. Meyer, Jan. 25.
Meyer, Adolph R., Bethlehem, Warrensburg, Mo., by Pres. George W. Wittmer, Feb. 1.
Naumann, H. I., St. John, North Prairie, and Bethlehem, Wales, Wis., by H. W. Schroeter, Jan. 18.
Otto, Arthur F., Zion, Big Springs, Nebr., by E. T. Baumann, Feb. 1.
Quitmeyer, Henry H., St. Luke, Cleveland, Ohio, by Werner H. Jurgens, Feb. 1.
Remmert, Wm. H., Bethlehem, Lakewood, Colo., by O. R. Graumann, Jan. 25.
Rutkowski, Fred, St. John, St. Johns, Mich., by Hugo Ferber, Feb. 1.
Schmidt, Edward A., Zion, Laramie, Wyo., by Edward F. Schmidt, Feb. 1.
Schmidt, Paul M., Hope, Greenacres, Wash., by T. E. Dorpat, Jan. 18.
Schoenheider, R. G., Oxon Hill Lutheran, Oxon Hill, Md., by H. B. Roepe, Dec. 28, 1958.
Schroeder, Donald K., Zion, Geneva, N. Y., by Lyle W. Halvorsen, Jan. 11.
Schroeder, Karl F., as institutional chaplain, Cleveland, Ohio, by Edgar Luecke, Jan. 18.
Schroeder, Roy P., as missionary in Sparta, Mich., by Philip Schroeder, Feb. 1.
Simon, John E., St. Peter, Medford, Oreg., by Hugo V. Gurney, Jan. 25.
Torbeck, Martin, as institutional chaplain, Lincoln, Ill., by Pres. Alvin W. Mueller, Jan. 27.
Wildermuth, Daryl, as missionary at large, in Trinity, San Bernardino, Calif., by R. F. Knaus, Jan. 18.
Wismar, A. H., Grace, Akron, Ohio, by E. A. Eggers, Feb. 1.

TEACHERS

Hasz, Martin H., Jr., as asst. principal, Saint Paul, Mount Prospect, Ill., by E. A. Zeile, Sept. 7, 1958.
Meinzen, Cand. W. John, Zion, Fort Wayne, Ind., by B. W. Johnson, Jan. 4.

Official Notices

Rev. Charles Boerger, Onaway, Mich., has been appointed Visitor of the Alpena Circuit to succeed Rev. Harold Held, who has accepted a call to another District. — W. HARRY KRIEGER, President, Michigan District.

Marvin J. Dumler, assistant professor at Concordia Teachers College, River Forest, Ill., is herewith making application for a colloquy into the teaching profession of The Lutheran Church — Missouri Synod. — A. H. WERFELMANN, President, Northern Illinois District.

Paul A. Walwick, M. S., assistant professor at Concordia Teachers College, Seward, Nebr., herewith makes application for a colloquy to become a teacher of our Synod. — H. F. KROHN, President, Southern Nebraska District.

Nominations for

Associate Professorship in Religion St. John's College, Winfield, Kans.

Prof. W. C. Dukewits, Ed. D., Winfield, Kans., by Trinity, Springfield, Mo.; Zion, Independence, Kans.; First, Plainville, Kans.; St. John, Natoma, Kans.; Calvary, Wellington, Kans.
Rev. George Dolak, Th. D., Pittsburgh, Pa.; Immanuel, Adair, Iowa.
Rev. Enno Lohrmann, Bethesda, Md.; Redeemer, Wichita, Kans.
Prof. Arthur Graf, Springfield, Ill.: Redeemer, Wichita, Kans.
Rev. Martin Haendschke, St. Louis: Redeemer, Wichita, Kans.
Prof. Albert Glock, River Forest, Ill.: Redeemer, Wichita, Kans.
Prof. Harvey Stegemöller, Fort Wayne: Immanuel, Wichita, Kans.
Prof. Walter Sohn, St. Paul: Immanuel, Wichita, Kans.
Mr. Walter H. E. Schlueter, Lombard, Ill.: Golgotha, Chicago.
Rev. Roland A. Frantz, Olympia, Wash.: Pilgrim, Beaverton, Oreg.
Rev. Edwin V. Fitz, Grand Rapids, Mich.: Zion, Independence, Kans.

Any correspondence relative to the above candidates should be mailed to the undersigned within three weeks of publication. — REV. LEO J. FENSKE, Secretary, Board of Control, 707 West Evans, Pueblo, Colo.

Travel to San Francisco for the 1959 Convention

New England, Eastern, Canadian, and Southern clergy certificates will be valid beginning with June 1 up to and including June 26 for round-trip tickets to San Francisco, Calif. Round-trip tickets will be available for one-way travel to, and an alternate route coming from, San Francisco. These tickets will be good for 30 days after date of issue. Cost of round-trip tickets will be based on the one-way first-class fare. Therefore, clergymen or male teachers holding New England, Eastern, Canadian, and Southern clergy certificates need not purchase an additional Western clergy certificate.

Since June 1956 qualified male teachers may also travel on clergy certificate rates. However, their applications must be processed somewhat differently from those of pastors. While pastors may send applications directly to the Clergy Bureaus, teachers must first secure the endorsement of their District President or his representative, and then mail them to the undersigned for special processing. On the applications, teachers must identify themselves under Rule "B." They are licensed and not ordained. Teachers who in the past have not held clergy certificates must state, in answer to the applicable question, "First application under recent ruling." Read application instructions thoroughly.

The fees for respective clergy certificates are: Eastern, \$10; Western, \$6; Canadian, \$4; Southern, \$6; New England, \$7. Make money order or cashier's check (no personal checks accepted) payable to the respective Clergy Bureau whose clergy certificate you need.

Application blanks for clergy certificates ought to be available in all ticket offices. If not available, write to The Lutheran Church — Missouri Synod, Transportation Department, 77 W. Washington — Suite 713, Chicago 2, Ill. — M. PIEHLER, General Transportation Secretary.

Meeting of Study Commission

The Study Commission on Ministerial and Teacher Training created by the 45th convention of the Synodical Conference will meet, God willing, at Alabama Lutheran Academy, in Selma, Ala., on April 13 and 14, 1959.

April 13 will be devoted to meetings with the board and the faculty of Alabama Lutheran Academy. The Commission will hold open hearings on April 14 beginning at 9:00 A. M. Alumni, authors, and signers of overtures regarding Alabama Lutheran Academy, representatives from the constituency of the school, and interested parties are hereby invited to meet with the Commission on April 14, 1959.

Those desiring to appear before the Commission during the open hearings are requested to inform the undersigned in advance. — GEORGE J. BETO, Secretary of the Commission, Concordia College, 3400 East Ave., Austin, Tex.

Time Changes on "This Is the Life"

Since we do not pay for "This Is the Life" television time, it is impossible for us to control the time slots assigned to us by individual stations from week to week.

We regret that in a few instances time changes have been so frequent as to disrupt seriously the continuity of the program. These cases, however, have been the exception, not the rule.

To keep our members informed of the time of "This Is the Life" in their communities, we shall publish all time changes in the *Lutheran Layman*.

We shall also each month notify LUTHERAN WITNESS District edition editors of all time changes in their respective areas.

We appreciate the co-operation of our pastors in keeping our entire membership informed of the time when "This Is the Life" may be seen in their communities. We also thank those pastors who regularly remind their members to invite unchurched friends to watch the program.

LUTHERAN TELEVISION PRODUCTIONS

Notice

For Synod's Lutheran exhibit at the 1959 "Century of Progress" World's Fair in Chicago, L. W. B. Taenzer, St. Louis artist, executed a life-size painting of Luther standing on two hemispheres. In addition, the same artist prepared five dioramas with approx-

ately an 18-inch depth. They were entitled: "The Ascending Christ," "Christ Blessing Little Children," "The Good Samaritan," "The Crucifixion," and "The Sermon on the Mount." If any person knows where any of these paintings might be found, please write: AUG. SUELFLOW, Director, Concordia Historical Institute, 801 De Mun Ave., St. Louis 5, Mo.

Wanted

Copies of the following issues of the LUTHERAN WITNESS to complete archive files:

- Vol. 12, No. 1, dated June 7, 1893; No. 10, Oct. 21.
- Vol. 14, No. 1, June 7, 1895; No. 3, July 7; No. 4, July 21; No. 6, Aug. 21.
- Vol. 15, All issues, June 7, 1896—May 21, 1897.
- Vol. 20, Nos. 15—24, incl., Jan. 7—May 21, 1902.
- Vol. 24, No. 24, Nov. 30, 1905.
- Vol. 29, No. 9, April 28, 1910; No. 26, December 22.

Anyone having copies of these issues, please write: CONCORDIA PUBLISHING HOUSE, 3558 S. Jefferson Ave., St. Louis 18, Mo.

Available

Communion set to mission congregation for transportation costs. Write: Mrs. GUST FLEMING, c/o Grace LWML, Carrington, N. Dak.

Valparaiso University Church Music Seminar

The Valparaiso University Church Music Seminar will meet on the campus of Concordia Senior College, Fort Wayne, Ind., April 9—11.

The seminar will feature lectures, round-table discussions, choral readings, and performances of choral and organ literature. Instructors: Prof. Paul Bunjes, Concordia Teachers College, River Forest; Prof. Ralph Lehnerke, Northwestern College, Watertown; Prof. Hans Heinrich Eggebrecht, University of Erlangen, Germany; Richard Hillert, Wausau; Edward W. Klammer, St. Louis; Prof. Newman W. Powell, Valparaiso University; Dr. M. Alfred Bichsel, Valparaiso University; Dr. W. Buszin, Concordia Seminary, St. Louis; Dr. Hans Rosenwald, New York; Carl Schalk, St. Louis. For a complete program of all sessions, write: DR. THEO. HOELTY-NICKEL, Valparaiso University, Valparaiso, Ind.

Changes of Address

pastors:
 Bahr, Vernon, 2615 Morrow, Waco, Tex.
 Bergmann, Elmer F., c. r. m., 2650 S. Franklin, Denver 10, Colo.
 Bramstedt, Paul W., 204 W. Spruce St., Gillespie, Ill.
 Brandt, Arlan, Eden, N. Y.
 Buntrock, Orville A., 2500 Riverside Dr., Macon, Ga.
 Heimsoth, Arnold E., 104 E. Madison, Lake City, Iowa
 Hummel, Horace D., c. r. m., c/o Mrs. Ruth S. Hummel, Mannheim, American Elementary School, APO 28, N. Y.
 Kirschenmann, Edgar M., 517 E. Doddridge, Kingsville, Tex.
 Loesch, Luther H., 1212 E. Lakeview, Pensacola, Fla.
 Sattelmeyer, Ferd. J., R. 3, Box 586, Three Rivers, Mich.
 Scholz, August A., Goodrich Rd., Clarence Center, N. Y.
 Setzer, Worth A., 808 Park Ave., Cleveland, Tenn.
 Tassler, Melvin J., 3429 N. 26th St., Lincoln 10, Neb.
 Temme, Elton, Box 7, Fairmount, N. Dak.
 Temme, Norman, 14 Vernon Dr., Scarsdale, N. Y.
 Torbeck, Martin F., 285 Mayfair Dr., Lincoln, Ill.
 Winter, Carl G., em., 300 N. Arlington, North Prairie, Wis.
 Zuberbier, Adolph A., em., Jackson, Wyo.

teachers:
 Bauer, Darcy, Ararica Mun. de Sapiranga, R. G. S., Brazil, S. A.
 Denninger, William O., 3622 Knoll Rd., Fort Wayne, Ind.
 Fiebig, Prof. Elmer F., 1490 Lincoln Terr., Columbia Hts., Minneapolis 21, Minn.
 Hart, LeRoy J., 5112 Columbia Pike, Arlington 4, Va.
 Hauser, Ronald L., 5212 S. California, Chicago 32, Ill.
 Hoppe, Harold L., 3000 N. 54th St., Milwaukee 10, Wis.
 Kluge, David A., 221 Cowperthwaite Pl., Westfield, N. J.

Letters

Letters to this department must be signed. Names will be withheld upon request. The opinions expressed are not necessarily those of the Editors, who may reject, print in full, or omit matter not pertinent.

Pittston Lutherans Grateful

In recent days Pittston, Pa., made headline news in many large city papers, also on radio and TV, when the Susquehanna River broke into a mine operation. Although a goodly number of men were at work in this and other mines nearby, all except 12 were enabled to escape death and a watery grave.

By God's grace the members of our church, St. John's, were not affected by this tragedy. However, the estimated 40 billion gallons of water which poured into the mine caused it to be temporarily closed and put the men out of work. Some have already found work in other mines nearby which have not been affected.

It was reassuring to receive a number of inquiries from various parts of the country, as well as clothing and even money from a Lutheran in Yuba City, Calif.

(REV.) CARL J. GOETTE

Pittston, Pa.

"Wink at" Race Prejudice?

Ever so often one may read in synodical publications phrases to the effect: "Negroes prefer to be served by Negro pastors" (LUTHERAN WITNESS, Jan. 27, 1959, p. 27). My concern is that these statements are never followed up by any indication that the Negroes who express these preferences have been censured for such attitudes.

The only reason I can see for such an attitude is that some Negroes are suspicious, distrustful, and prejudiced against non-Negro pastors because of race. Is this an attitude to be "winked at" and ignored in the Christian Church? Would correcting such an attitude with Christian love be attempting to "force integration" on these people? In my understanding of Lutheran

doctrine sin is supposed to be sin even if committed by the Virgin Mary.

It is even more surprising to read in the WITNESS (cited above) that a Lutheran pastor advocated that half a million dollars a year be invested in our "separate but equal," i. e., "Negro work," in the Lutheran Church, while Rome, working on a color-blind basis, can boast of having in merely two or three large parishes of Negro constituency a total membership exceeding the number of Negroes we have gained for our church in 75 years of endeavor.

Today emphasis is being placed on integration in secular education even in the South. Does our church expect Negro pastors trained in segregated institutions today to be competent ten years from now to serve other Negroes who are being educated and are living and moving in an integrated society?

It would seem to me that the answer to the problem of reaching Negroes who prefer to be served by Negro pastors is not to lead these people on and encourage them in their attitude of sinful race prejudice. Rather, the answer seems to lie, in large part, in correcting their sinful, biased attitude toward our present Lutheran ministry.

New York

S. L. H.

Our Practical Bible

Personal names are for identification. They serve this purpose best when they are different. Nowadays many people want father, son, grandson, etc., to have identical names. Then we have John Smith, Sr.; John Smith, Jr.; John Smith III, etc. How grateful I am that Biblical names are different!

Imagine Abraham, Sr.; Abraham, Jr.; Abraham III; Abraham IV sold into Egypt; Abraham XV slew Goliath and became the second king of Israel; Abraham XVI built the gorgeous temple; finally Abraham XLIII became the husband of the Virgin Mary and the foster father of Jesus.

Thank God, the Bible is more practical!

("Adam CXCVII")

St. Louis, Mo. WALTER T. KOCH

What's Your Answer?

Grade 10 points for each question (5 for each half) answered satisfactorily

A mark above 50 is fair; above 70, good; 90 or above, excellent

Figures in parentheses indicate page numbers

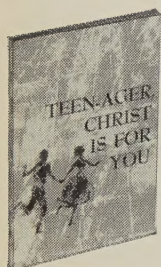
GRADE

- _____ 1. Why does the Survey Commission recommend that conventions of Synod be held every two years? (3)
- _____ 2. What is meant by "ministering to a procession"? (4) by the "dilemma" facing Synod's Board of Directors? (5)
- _____ 3. Why did the early church first shy away from using the cross as a symbol? (6)
- _____ 4. How did Synod "go forward" last year? How did it "mark time"? (7)
- _____ 5. Why does the judgment of the Lutheran Confessions concerning the papal system still seem valid and relevant? (8)
- _____ 6. How does the word itself help us understand *atonement*? What other word might be used? (11)
- _____ 7. How does a vacation Bible school benefit a congregation? (12)
- _____ 8. What is the difference between objective and subjective hymns? (16)
- _____ 9. Can we be sure of Christ's age at the time of His crucifixion? Will heaven pass away? (17)
- _____ 10. What is meant by a "democratic family"? (20)

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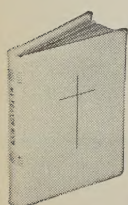


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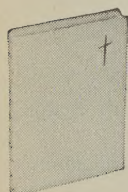
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